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Treatises on **ZAKAT AND FASTING**

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بسم الله الرحمن الرحيم

In the Name of Allah, the Most Beneficent, the Most Merciful

Praise is to Allah Alone, and peace and blessings be
upon the Prophet and his family and Companions

The First Treatise

Important Issues on *Zakât*

This treatise aims at exhorting and reminding the significance of the *Zakât* towards which most of the Muslims are very careless as they are not particular in giving it out, in spite of the fact that it is one of the five pillars of Islam and that without it Islam cannot be firmly established. The Prophet صلى الله عليه وسلم said:

”يُنْبِئُ الْإِسْلَامَ عَلَى خَمْسٍ: شَهَادَةٌ أَنْ لَإِلَهَ إِلَّا اللَّهُ
وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ،
وَصَوْمُ رَمَضَانَ وَحَجُّ الْبَيْتِ“.

“Islam is based on five (pillars): To testify that there is no God except Allah, and Muhammad is the Messenger of Allah; To offer *Salât* (prayer); To pay *Zakât* (obligatory charity); To

observe *Saum* (fasts during the month of Ramadan) and; To perform *Hajj* (pilgrimage to Makkah).”

It is obligatory upon every Muslim, in possession of wealth, to pay *Zakât* (obligatory charity). This Islamic command possesses plenty of advantages of which some are mentioned below:

1. It meets the needs of the poor of the society.
2. It strengthens the good relation between the rich and the poor, as everyone is naturally inclined towards the one who does good to him.
3. It purifies one's self and sanctifies it; and it purges one's moral of covetousness and miserliness; as is stated in the Qur'an:

﴿حٰذِ مِنْ اَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا﴾

“Take *Sadaqa* (alms) from their wealth in order to purify them and sanctify them with it” (9:103).

4. It promotes open-handedness, generosity and sympathy in a Muslim towards the needy persons.
5. It draws Allah's blessing; causes increase in wealth and the replacement of spent out; as Allah describes:

﴿وَمَا اَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّٰزِقِيْنَ﴾

“And whatsoever you spend of anything (in

Allah's cause), He will replace it. He is the Best of those Who grant Sustenance.” (34:39).

And also the Prophet صلى الله عليه وسلم has stated in an authentic *Hadith* that Allah says:

«يَا اِبْنَ اٰدَمَ اَنْفِقْ تُنْفِقَ عَلَيَّكَ»

“O Children of Adam! If you give (in Allah's cause), We shall give you.”

And there are many more benefits in it.

On the contrary, a severe punishment would incur upon those who act miserly and are negligent in paying out the *Zakât*. Allah describes regarding them:

﴿وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُوْنَهَا فِيْ سَبِيْلِ اللّٰهِ فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ ۝ يَوْمَ يُخْمَلُ عَلَيْهَا فِيْ نَارٍ جَهَنَّمَ فَتَكُوْنُ بِهَا جَٰهَنُّهُمْ وَجُؤُهُمْ وَظُهُوْرُهُمْ هٰذَا مَا كُنْتُمْ لَافْسِكُمْ فَذُوقُوْا مَا كُنْتُمْ تَكْنِزُوْنَ﴾

“And those who hoard up gold and silver (*Al-Kanz*—the money, the *Zakât* of which has not been paid), and spend it not in the Way of Allah,—announce unto them a painful torment. On the Day when that (*Al-Kanz*: money, gold and silver, etc., the *Zakât* of which has not been paid) will be heated in the fire of Hell and with it will be branded their foreheads, their flanks, and their backs: (and it

will be said unto them): ‘This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.’” (9: 34, 35)

The above verses clarify that the wealth of which *Zakât* has not been paid, is a hoarded treasure for which its owner would be punished on the Day of Resurrection. The same has also been described by the Prophet صلى الله عليه وسلم in the following *Hadith*:

«مَا مِنْ صَاحِبِ ذَهَبٍ وَلَا فِضَّةٍ لَا يُؤَدِّي حَقَّهَا إِلَّا إِذَا كَانَ يَوْمُ الْقِيَامَةِ صُفِّحَتْ لَهُ صَفَائِحُ مِنْ نَارٍ فَأُحْمِيَ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَيَكْوَى بِهَا جَنْبُهُ وَجَبِينُهُ وَظَهْرُهُ كُلَّمَا بَرَدَتْ أُعِيدَتْ لَهُ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ حَتَّى يَقْضِيَ بَيْنَ الْعِبَادِ فَيَرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ».

“If any owner of gold or silver does not pay what is due on him, when the Day of Resurrection would come, plates of fire would be beaten out for him; these would then be heated in the fire of Hell, and his sides, his forehead and his back would be cauterised with them. Whenever these cool down, (the process is) repeated during a day the extent of which would be fifty thousand years, until judgement is pronounced among slaves, and

he sees whether his path is to take him to Paradise or to Hell.”

Then the Prophet صلى الله عليه وسلم informed of the owners of the camels, cows, and goats; who do not pay their *Zakât*, that they would be punished on the Day of Judgement.

The Prophet صلى الله عليه وسلم said:

مَنْ آتَاهُ اللَّهُ مَالًا فَلَمْ يُؤَدِّ زَكَاتَهُ مِثْلَ لَهُ شُجَاعًا أَفْرَعُ لَهُ زَبَيْبَتَانِ يُطَوِّقُهُ يَوْمَ الْقِيَامَةِ، ثُمَّ يَأْخُذُ بِلَهْزِمَتَيْهِ - يَعْنِي شِدْقَيْهِ - ثُمَّ يَقُولُ: «أَنَا مَالُكَ أَنَا كَنْزُكَ».

“Whoever is made wealthy by Allah and does not pay the *Zakât* of his wealth, then on the Day of Resurrection, his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes (or two poisonous glands in its mouth). The snake will encircle his neck and bite his cheeks and say, ‘I am your wealth, I am your treasure’.”

Then the Prophet صلى الله عليه وسلم recited the noble verse:

﴿وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا يَخْلُوا بِهِ يَوْمَ الْقِيَامَةِ﴾

“And let not those who covetously withhold of